

Church Life

Chicago, Ill., February, 1909.

No. 3

Vol. 6

THE PASTOR'S MESSAGE.

We have lost Brother Whitmore. What a loss it is! How he loved our church! With what utter faithfulness he gave himself to its interests! He bade his friends here good-bye in the summertime, expecting to return in a few weeks strong and well. I saw him in Boston in August, feeble and suffering, yet hoping against hope to be able to come back to us soon. I saw him in November at the hospital in New York, prostrated, yet cheerful, courageous, still planning to be with us again. But the life-span was almost reached, the sands of time were sinking, and now we know that he will come no more. We miss him more than tongue can tell; we miss him, young and old and all of us, and we will miss him hardly the less as the days and years go by. We remember his good deeds, his self-denying service, his kindness of heart, his persevering earnestness of purpose, and we thank God that he has been with us, that we have had the privilege of his friendship.

Our Church Social.

The Mid-winter Social fell on the same night with a big storm, one of the most severe that we have had this winter. Yet a splendid company of people faced the fury of the elements, and the evening was in every way a delightful occasion. Though some who lived quite near the church found the weather too strenuous a proposition to contend with, and the lure of the fireside too attractive to resist, we had the pleasure of welcoming quite a large number from a long distance—away down south and away out west. This dauntless loyalty on the part of those who live miles and miles from the church is most inspiring. Almost every Sunday morning we have members present from Chicago Lawn or Normal Park or Englewood or the North Shore suburbs. It is easy for some people who have moved to a distant part of the city to drop into a near-by church and take their membership there. It shows a truly noble devotion when people refuse to take that indolent and convenient course. Though so many of our members are "moving south" year by year, it is a cause for rejoicing and hope that so large a majority of them remain faithful to our grand old church and steadfastly refuse to become

deserters. Deserters are not heroes, either in the United States Army or in the First Baptist Church of Chicago.

Other Events.

The Birthday Social and Lincoln celebration afforded an evening of great interest. The program was fine, and good nature and patriotism reigned supreme. We will not soon forget Mr. Stouffer's eloquent address. The rally and social of the Sunday-school workers, the semi-annual dinner and conference of the ushers, the annual meeting of the Woman's Mission Circle, the illustrated lecture by Mr. James E. Brown on Italy and Messina, under the auspices of the Men's League, all were important happenings, each in its own way. How things do keep moving! The wife of one of our most energetic members said the other day, half mournfully, half jokingly, that her husband had been over at the church at meetings of one kind and another nine nights out of ten recently.

The Standard.

The success of the quiet campaign for new subscribers to *The Standard* has been most encouraging. In future we will have about 200 copies of our denominational paper circulated each week amongst our members instead of 44, as has hitherto been the case. The response has been so hearty that it has not been necessary to urge the matter in the least. Evidently the men of our church who so willingly subscribed two and five and ten dollars each in order that the paper might be placed in many more of our homes, appreciate the value of *The Standard*, the greatest of American religious journals.

Austen K. de Blois.

A NOBLE-HEARTED WELSHMAN.

All of us remember with much pleasure the visit to our church three years ago of "the three noble Welshman." Soon after their visit to us they returned to their own country, but Mr. Griffith has recently come to America again and, as the following item indicates, will be likely to remain here permanently.

At the Sixth Avenue Church, Brooklyn, a delightful meeting was held on the 15th, when a unanimous call was extended to Rev. Gwilym

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Oswald Griffith to become pastor. It was a special meeting on a stormy Monday evening, but a fine representation of the adult membership was present. The church has word from Mr. Griffith from Cambridge, Mass., where he was helping in the Chapman-Alexander meeting, saying he would accept. Mr. Griffith is a young Welshman and has already attracted to the church large numbers of strangers. The Sixth Avenue Church is to be congratulated on being able to secure so forceful and attractive a preacher. Many lines of aggressive work are now being prosecuted and many young people are being brought in.

MUSIC IN THE CHURCHES.

FIRST BAPTIST CHURCH.

In Chicago there is a line of old-time churches, magnificent as to size, solid as to architecture and with organs that are not equaled by the newer ones now being placed.

This group includes the First, Second, Third and Fourth Presbyterian, the Union Park, Plymouth and First Congregational, and the Emanuel Baptist.

To this group must be added the First Baptist, a splendid old church on Thirty-first street, which has one of the most effective organs in Chicago.

Mr. C. A. Havens has been the organist here for many years, and it is to his wonderful fluency as a church organist that the good quality of the programs is due—for no man was ever on the organ bench in Chicago who was more fitted for the position, or who did the work of the choir loft in a more interestingly artistic way than he.

Mr. Havens makes the organ an integral part of the service—that is, he not only gives splendid examples of organ literature for Voluntary and Offertory, and supplies unequivocably good accompaniments for all the vocal work, but further—he has such a flow of invention and such a keen sense of values, that he is enabled to fuse one part of the service into the next by a continual flow of modulatory bits, and in listening to a service at the First Church, one recognizes the organ as a part of the whole scheme continuously, and grows to expect its leading at every point.

On last Sunday evening Mr. Havens gave his program under handicap, for his tenor was unable to be present, no substitute could be found, and therefore the quartett numbers had to be managed as well as possible with three voices.

A very efficient chorus was in attendance, and in the work of these singers Mr. Havens may well take considerable pride—for there were present not only a goodly amount of vocal power and beauty, but also a sufficient musicianship to cover the selections given very thoroughly, and an amount of shading and color which bespoke careful and continuous rehearsal and study.

The first anthem was the fine old "The Strain Upraise," by Dudley Buck, a number which could not well be improved upon as a medium for telling display of quartet and chorus and in which the organ part is also of extraordinary worth.

In this the chorus displayed much of refine-

ment, and a great deal of musical feeling, the soprano solo and the alto and soprano duet were well done, and the solo for the bass was as magnificent as only a Dr. Williams would know how to make it.

Dudley Buck wrote anthems that have not been touched by any other American and the gorgeous coloring and splendid musical values of "Sing Alleluiah Forth," "He Shall Come Down Like Rain" and "The Strain Upraise" have not been half exhausted by choir galleries, nor will they lose their potent charm for many years to come.

In direct contrast to the Buck number was the dainty "I've a Savior in Glory Bright," by Mr. Havens, for this like all his anthems was of extraordinary finesse and unqualified beauty.

No church choir could possibly get along without the Havens numbers, and no congregation ever wearies of them—they are so naive musically and so wholesome from the ecclesiastical standpoint, that their place was made perfectly secure long ago, and it is a place that will never be usurped by any other writer.

In "I've a Savior" there is a wealth of dainty charm and a perfection of musical form for the chorus, and the incidental solos are very beautiful also, that assigned to bass being given on Sunday night with a wealth of artistic effect by Dr. Williams.—Chicago Musical News.

THE WOMAN'S MISSION CIRCLE.

The regular meeting of the Circle was held on February 12. The program was adapted to the national day. Mrs. Atwell recited the poem "My Captain."

Mrs. Young, a Chinese student at the training school, told of her work among the Chinese women in connection with the Chinese mission of our city, and Mrs. Lumley read a sketch of the life work of General William Booth, the founder of the Salvation Army, a work which has been into fifty-three nations with blessed results.

The treasurer's annual report showed that \$475.90 had been contributed for Home Missions and \$395.82 for Foreign Missions during the year.

The Birthday party brought in \$117.57 as offerings, and messages of thanks were sent to those who contributed to the pleasure and success of the evening.

Mrs. Downe and Mrs. Eliza Harvey were made life members of the W. B. H. M. S., and Mrs. Raymond and Mrs. Fowler of the W. B. F. M. S. of the West. The nominating committee brought in a report that retains the officers of the past year, and a rising vote expressed the appreciation felt for Mrs. Gillette's long and faithful service.

MEN'S LEAGUE.

On the evening of Friday, February 23, we gave an Italian evening, which proved pleasant as well as successful. Though the weather was anything but fine, there was a very large attendance, the church auditorium being about three-quarters filled.

Professor Havens, our much beloved and respected organist, had kindly consented to give an organ recital of selections from grand opera, in-

cluding Italian grand opera. All thoroughly enjoyed his beautiful rendition and fine technique. At the last of his program was the "Anvil Chorus" from Trovatore, which is always so welcome and inspiring. During the playing of this piece the audience were greatly delighted with a new attachment to the organ the professor had perfected and tuned to the same key in which the "Anvil Chorus" is written (key of C), and the effect produced gave most vividly the impression of the blacksmiths hammering away at their toil, pounding the red-hot iron which they were shaping with the hammers to make what they had planned.

We congratulate Professor Havens upon his new invention and compliment him upon his ingenuity. Also we predict success for him at Washington, D. C., should he apply at the patent office for a patient. This piece was so heartily encored that he very kindly repeated it and might have repeated it again, the applause being spontaneous and hearty. As time was lacking, however, owing to the stereopticon lecture which was to follow, we were obliged to forego that pleasure, much as we would liked to have heard it again.

The lights having been turned out and the stereopticon screen raised to position and stretched properly, as well as the lantern lit and focused, we were ready for the lecture, which was delivered by one of our respected fellow-members, Mr. James Edgar Brown, who talked to us upon the topic, "Italy, Sicily and the Earthquake Region."

Before he started showing the slides he gave a three-minute talk upon the phenomena of earthquakes, explaining in detail much that is not usually known, having been only recently worked out by scientists.

He had seventy-seven splendid views, a very great many of which were colored. One set of views (including three colored ones) showed views of the Cassi Veddi, which house is still in a splendid state of preservation. The three colored views represented borders upon the interior walls which had been painted on the walls some three or four hundred years back and still do not show a sign of fading or ruin. To discover the secret of this paint's composition would mean a fortune to a paint manufacturer nowadays, but they seem not to be able to arrive at a conclusion as to how the paint was made.

He showed interiors of churches which were marvels of beautiful color schemes and wonderful architecture and which are standards for the present day architects.

Among the views also were examples of fine Roman sculpture, brass lamps of the most ancient design and other points of vast interest, as well as to show views of Messina before and after the earthquake to show the "quakes" effects, and also a view of Consul Cheney's home. Consul Cheney was the United States consul at Messina, and both he and his wife were lost in the catastrophe, as all will remember.

It was a splendid lecture and was delivered with just the right speed and clear enunciation so as to be remembered and stored up in our minds for future use. Mr. Brown, during his lecture, told some myths connected with some extremely interesting. He has a vast store of

knowledge, and clearly proved himself a master at keeping his knowledge ready at his tongue's end for delivery. He is a splendid lecturer, and also showed ability in the selection and beauty of his slides. Everybody thoroughly enjoyed the lecture.

The League desires to thank both Professor Havens and Mr. Brown for their kindness in giving us this rare treat. It was a most delightful evening.

Don't forget Bible Class of the Men's League Every Sunday morning at 9:30 in the Sunday-school room. Mr. C. A. Stouffer is the teacher and he teaches so instructively and interestingly that neither you nor anyone else can afford to miss it. All are welcome. Come and bring your friends.

FRANK W. GALE, Dept. Editor.

REPORT OF MEMORIAL COMMITTEE.

Chicago, March 3, 1909.

To the First Baptist Church of Chicago:

Your committee appointed to draft resolutions on the death of Deacon C. E. Whitmore and to have the Church represented at the funeral services by a fitting floral tribute, respectfully report that they have performed the latter duty with heart-felt sorrow, and now present the following Memorial and resolutions, with the recommendation that they be adopted and entered upon the records of the Church, and a copy thereof, certified by the Pastor and committee, forwarded to the sons of our departed brother, as a token of the sympathy of the Church with them in their sorrow and bereavement.

John P. Ahrens,
Charles H. Marshall,

Committee.

IN MEMORY OF DEACON C. E. WHITMORE.

Charles E. Whitmore was born in St. Louis, Missouri, October 10, 1845, and died in West Newton, Massachusetts, February 20, 1909.

He united with the First Baptist Church of Chicago by baptism on the 24th day of October, 1897, and from the beginning of his membership in the Church to the time of the sickness which resulted in his death, his life was devoted to the interests of the Church, which he loved to the end, with all the strength and depth of a great heart, loyal and true to the cause of the Master whom he served.

He commenced his work in the Church as a teacher in the Primary Department of the Sunday-school, and soon after he was elected a Deacon of the Church, which office he held uninterrupted to the time of his death.

He served the Church as a teacher and as Superintendent of the Primary Department of the Sunday-school, as General Superintendent of the whole Sunday-school, and as Deacon and Treasurer of the Church. As a private member, and in all of the offices of the Church and Sunday-school held by him, he performed all his duties with untiring zeal, faithfulness and efficiency, and his life has left its impress upon the Church that shall tell for time and eternity.

During the last months of his active services, even after the blight of the fatal disease had fallen upon him, he, as Treasurer of the Church, accomplished by his untiring energy and fidelity,

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a result, which was deemed almost impossible of accomplishment.

He was an earnest, sincere Christian, a devoted husband and father, a true friend, and a useful citizen, whose Christian influence extended into and was felt in secular affairs, as well as in his church relations.

In August, 1908, he reluctantly gave up his work, temporarily as he hoped, until the recovery of his health and strength; but after a severe surgical operation and a painful illness of several months, in which he was cheered and comforted by the presence of his sons, who ministered unto him with true filial love and devotion, and with all the aid that medical care and skill could bestow, he calmly and peacefully fell asleep to awaken amid the joys and beauties of Heaven.

His beloved wife, respected and loved by all who knew her, and whose gentle influence beautifully blended with his in the activities of the Church, passed to the better land before him, but he is survived by his four sons, Henry, Charles E., Howard, and Rev. Holmes Whitmore, whose sorrow and bereavement are shared by the entire membership of the Church with the most tender and heart-felt sympathy, in the bond of Christian fellowship and love.

RESOLVED, that the foregoing Memorial and these resolutions be and they are hereby adopted and that they be written upon the records of the Church in recognition and appreciation of the faithful and efficient services rendered this Church by Deacon C. E. Whitmore, and as a token of the love and respect in which he was held, and his memory is revered by his brethren and sisters of the Church.

RESOLVED, that a copy of this Memorial and of these resolutions, certified by the Pastor and Committee, be forwarded to the sons of our departed brother, as a token of the sympathy of the Church with them in their sorrow and bereavement.

Austen K. de Blois.
Pastor.
John P. Ahrens,
Charles H. Marshall,
Committee.

A SONNET TO LINCOLN.

Our Lincoln, honest, tender, self-controlled;
A leader wise to speak the fitting word;
When roar of guns and gleam of flashing sword
Announced the threatened conflict on, and told
How high resolve and purpose clear and bold
Alone could save the smitten, trembling state.
Thine armies, led by captains skilled and great,
Subdued revolt, and, firmer than of old,
Rewrote in blood and sealed the nation one.
Thy great decree, a just and splendid deed,
Gave new and wider scope to Runnymede.
In love of God and man thy work was done.
And we salute, high-writ on scroll of fame,
Thy fondly cherished and immortal name.

Dr. F. A. Noble in *The Advance*.



Published monthly by the United Religious Press Co., 235 Fortieth St., Chicago, Ill.

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Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

If we had more paid subscribers to *CHURCH LIFE* we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to *CHURCH LIFE* for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

MORAL AND RELIGIOUS EDUCATION.

By Edwin D. Starbuck.

[Excerpts from an extended article in Religious Education for February, 1909.]

The Sabbath was made for man and not man for the Sabbath. The purpose of a mother in feeding her child is not to see what quantities of food it can be made to encompass, but to use that and that only which will be nourishment for it. It takes the message of all the reformers in education, together with the best wisdom of the present to shake us into an appreciation of the simple truth that the end of our teaching is in no sense to teach so much arithmetic, or geography, or reading, or any other pedagogical fetish, but to use just that material that will be food for the mental and spiritual life of children.

I have sometimes thought that if this one fact could be grasped by our teachers generally it would open the door wide for a great revitalization of morality and religion through our common schools. Religion is a natural phenomenon that is ever recurring in the hearts of men and is trying to spring up and grow wherever and whenever a child is born into the world—and will, if the child can, with or without our help, live so earnestly that he can extricate himself from attachment to the mere passing hints of reality and seek out and live by those things that have abiding worth. Religion is the divine life of the universe becoming incarnate in humanity, and humanity, in turn, finding its fulfillment in God. It is the deeper currents of personal and collective life in action and not a superadded something given out of hand and abextra for the discipline and salvation of men. It is dynamic and not static. It is supernatural, to be sure, just because it is so profoundly natural; just as the growth of every blade of grass or the secretion of every gland, describe it however accurately we may, is still an unfathomed mystery. Religion is an integral part of the developing life of mankind. It is not a superimposed something. It is native to consciousness. It is a phase of life in process of evolution. The devotee may continue rightly to regard it as a revelation of divine truth to man. But it is also a self-revelation of consciousness to itself. Might we not invoke the wisdom of the gardener? He does not perfect the young tree by grafting upon it the ripened fruit of older trees. He cultivates it and trusts Nature for the fruitage. The end of education

is not the teaching of religion and morality, but the culture of personalities, and these will spring up of themselves.

The function of religion is to refine and spiritualize life. It is constantly holding up the contrast between the higher and lower expression of the same instinct: a fear of God, but indifference to bodily injury; a love of the highest whenever that comes into collision with earthly attachments; scorning wealth as an end in itself, but seeking treasures that abide; non resistance of personal wrongs, but a righteous indignation at injustice and a relentless warfare upon evil. The onslaught of religion upon self-regard is almost always upon its lower forms. The humbling is for the sake of exalting; death, for the sake of life. In the Golden Rule and the two Commandments the self is not destroyed, but is kept as the measure of love. Development is an uphill process. The conflict between the lower and higher expression of the impulses has been, and perhaps will always be, a severe one. It is the business of religion to take sides with the struggling higher life of man in the midst of the apparently unequal warfare. It is in this struggle between the higher and the lower, among the warring impulses themselves and between the self and the social whole, that morality and religion have their real birth. It is furthermore the point of differentiation of all the good things that are distinctly human. It looks as if the geniuses of the race had attained power and spirituality almost in proportion to the strain, tension and struggle going on within, which are progressively resolved into wholeness in victory.

There is bound up in this fact an educational consideration of first importance. In these days, when we build our methods upon doctrines of "interest," play, of suggestion—even artificial suggestion in order to overcome moral difficulties—and other forms of "soft" education, it is a question whether we are not in danger of defeating the highest ends of moral and religious culture and even of race development.

The function of religion is to bind society together. There are no organizations outside of the family that form such intimate ties among members, and none in which the bonds of union are so inclusive as those of religion.

* * * * The schools have every opportunity to widen the sympathies of pupils until they pass beyond the limits of family, nationality and race, and catch the pulse-beat of humanity. In so doing, they are leading children into the spirit of religion.

THE SECRET OF STRENGTH.

"He endured as seeing him who is invisible."—
Hebrews 11:2.

Success depends upon many conditions. Character, circumstances, endurance. By character I mean the sum total of a man, all that he is. By circumstances, the sum of his surroundings. By endurance the power to conquer circumstances by character. A harvest depends upon seed, soil, and care. Without good seeds the soil will bring forth nothing worth gathering; without good soil the seeds will be spoiled; without care seed and soil meet only to fail. Our thought has to do with endurance. Most men who fail, fail because they lack power of endurance. The value of a postage stamp is stated on its face, but depends upon its back. A penny stamp that sticks is of mere worth than a 10-cent stamp that lets go. "A man shall be like a tree planted." A small tree that stays takes tribute of the universe, a big tree moved ends in firewood. "Having done all, stand." For no matter what you do, if you do not stand you will fail. A man with one talent who stands comes to more than the man with ten talents who wanders. The game of ball is often won in the last half of the last inning. The horse wins the prize by crossing the line first, running for a season does not win. Genius is often capacity to plod. Columbus tramped from court to court till he conquered. Palissey compelled success by persistence. Edison wins by enduring. The study of successful lives shows the large part endurance plays.

Where Endurance Originates.

The New Testament lays large emphasis on endurance. There are many Greek words back of the English word endure. "In all your tribulation that ye hold up." "The meat that endureth remaineth, stands by." "Could not bear that which was commanded." "To remain under, as of a burden." "To bear up under persecutions." In our text it means to be strong, to be firm. Moses was firm, strong. He not only passively endured, but actively wrought. He was not at anchor, enduring the storm, but under full head of steam, carrying freight and eaching port. He endured himself. He was firm, strong in managing Moses. Russia's greatest enemy was not Japan, but Russia. Our perils are not from enemies outside, but blood poisoning inside the republic. Moses had more trouble with Moses than with all the world beside. He missed Canada, not because of what Pharaoh did, nor of what Israel did, but because of what Moses did. Men are not lost because

of what Adam did, nor of what parents did, nor of what neighbors do, but because of what they do or neglect. The world within determines the world without. "The Kingdom of heaven is within you," so is the kingdom of hell. "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." The oak is in the acorn before it is in the field. The beam in your eye, not the mote in your neighbor's eye, eclipses your faith. Most of us are weaker with ourselves than with other men. We are willing to fall back on heredity, circumstance, education, make all allowance for self, but bear down with tremendous power on the other man.

"He endured, was strong, as seeing him who is invisible." The invisible is the real. The invisible force of gravitation holds the visible universe in place. The invisible spirit gives meaning to the visible body. The farmer trusts the invisible life and sows the seed. The builder trusts the invisible force and piles the visible stones. The President appeals to the invisible spirit of patriotism and organizes a visible army. The man who sees the invisible works for the eternal. God pity the man who works in and for what he sees only. Not by such men are governments founded, nations built, great enterprises carried on.

Back of all the invisible forces that make life worth while is the invisible God. "In Him we live and move, and have our being." Moses saw him, not it, not force, not power for righteousness, but the personal god; a living, willing, purposing spirit; and this vision compelled him to be like the God he saw, meek, firm, self-controlled. The artist works out the vision in colors on canvas, the architect in stone, the writer with words: God's man in life. Seeing man Moses smote an Egyptian and buried him. Seeing God he returned from Midian, freed a people, gave the law, organized a religion, founded a government. The God you worship will determine the work you do, the life you live.

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
 Himself from God he could not free;
 He builded better than he knew;
 The conscious stones to beauty grew."

The man who cannot free himself from God will endure, be strong with himself, with his relatives, with his nation, will not colonize ignorance and stupidity to be rid of it, but will give himself to save it.—O. P. Gifford in *The Standard*.

WHAT'S THE USE OF A RELIGIOUS NEWS-PAPER?

The modern world refuses to take the religious press any longer for granted as a part of the fixed order of the universe. Irreverently it wants to know what the church newspaper is really good for. It even intimates a suspicion that it might get on very well if there weren't any religious newspapers.

All this is disconcerting enough to a form of enterprise that had in other years lived along undisturbed under a placid assumption that it existed by unquestionable divine right. Now the right is questioned, and the religious newspaper finds itself crowded to answer a harsh and rather humiliating demand for the reasons of its being—its apology for existence.

What then has the religious newspaper to say for itself?

Before it puts up any argument, it must—like anybody else in an argument—assume a proposition to start from. It is this:

The world needs religion.

If the cross-examiner isn't prepared to concede that, there's nothing more to say. A world that didn't need religion wouldn't have any use for a religious paper—that's plain enough. Granting that religion is worth while, settle next this:

If a man takes religion, what ought he to take it for—a nice little keepsake to cherish privately in his own life, or a stir of new force in his heart to drive him out doing something wholesome for his fellow-men?

Now, if the private individual sort of piety were all there is to Christianity, it seems reasonable to think that the religious newspaper wouldn't be so very important. As a matter of fact the religious periodical may contribute a good deal to personal piety, but the Bible and the great classic devotional books—the books that mean just the same one day and one year as they do any other day and year and so on to the end of time—would well suffice to support that side of religion.

But if the Christian is going to live an aggressive life of service to his times, then besides his books of timeless validity—good anywhere and anywhen—he needs an inspiring and directing literature that is strictly timely—absolutely up-to-date—good just now and here. And that's where the religious newspaper comes in.

Suppose that a man really wants to lay out his life where it will count toward meeting the needs of his own times, and suppose he has sense enough to see that in order to count he

musn't try to work alone but connect up somehow with the strongest men he can reach—then manifestly there are three things about which he must get information:

His times.

The needs of his times.

The men working to meet the needs of his times—and how they work.

Now it is this radically important necessity of working together which makes the occasion for the church in the world. If there were nothing for religious leaders to do but cultivate private devotional life among Christians, that could be well enough effected in local churches.

The church in the large is for action—action en masse—common action. Co-operation is the word that constitutes the church denominational, national, ecumenical—co-operation for conquest—for overthrow of wrong, for enthronement of right.

But for the church to work together—all together—there is one absolutely imperative prior condition—it must be pervaded with information that makes known to individual members what's to do and how its proposed to do it.

And there's only one entirely efficient way to spread that information—and that's by religious newspapers.

There is no substitute. Books won't do; they are too slow getting out and too hard for the average man to read. Secular papers won't do; they underestimate spiritual necessities and spiritual remedies. "Uplift" magazines won't do; they talk reform but haven't divined the secret of regeneration. Board circulars won't do; they show only a corner of the picture.

To pack the ordinary everyday church-member—the average Christian—full of the facts that make him feel how much the world needs his sacrifice and service; to inspire him with a vision of what it would mean for the whole church to swing in and rush its banner forward everywhere; to teach him where he can take hold with his own hands and where he can lend power to the hands of somebody else; to bring him up at double quick to the help of the Lord in a sudden emergency; to hold him steady with a constant concern in all the great interests of the incoming kingdom—the church paper can do this for militant, aggressive Christianity; and nothing else can.—From the Interior.

The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin': to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut.—Mrs. Wiggs.

CONSERVATION OF CHRISTIAN RESOURCES.

Recently a national conference was called by President Roosevelt, to consider the conservation of our national resources. The meeting, largely attended by leading men of all classes, testifying to the very wide interest in this important matter. Too long the method of using all our natural resources—coal, oil, gas, the precious as well as the baser metals, the great forests and the streams—the really priceless riches of our great country, has been one of prodigal and even ruthless extravagance. It is indeed time that all this was changed and fortunate that the initiative is already taken toward effective action.

But there are other resources of which we have been equally careless—our Christian resources. Who needs to be reminded of the criminal waste by our whole system of sectarian rivalry and competition? We quote from an article in *The Churchman* of recent date:

"The churches in America will find it impossible to remain in a backwater where they move but do not progress. They must come forward and show their capacity to interpret the obligations of religious life on the same generous scale. Enough time and thought have been given to comity, co-operation, federation, to the small things in ecclesiastical life. The time has come for large-mindedness to show itself in greater things, in a careful examination of our national Christian resources, our abused, misused and neglected opportunities. The collective spirit of nationality can be taken up by the churches and transformed by being applied to the highest uses. Just as the citizen and the community will no longer be satisfied with the old valuations of individual duty and civic obligation, so religious men and the churches for which they are responsible will no longer adhere to the self-interested traditions of sectarian growth. In the past it has been a favorite topic to dwell with complacency on the growth or exploitation of national wealth. In the same way the churches of the country have pointed with pride to the statistics showing the rapid growth of their membership, their unexampled records of church building and the like. But these figures did not reveal the truth in either case. The national census does not tell the citizen the real condition of the vital social forces which make or mar the nation's future. Equally superficial, so far as the effec-

tiveness of Christianity is concerned, are the statistics of church membership or activities. On the surface, as the President's message shows, prosperity may be recorded, while underneath there are forces at work which if allowed to go on unrestricted and undirected will destroy the very prosperity they are taken to indicate. The President's message has a lesson of immediate application to the Christian forces of the land. They, too, unless an intelligent direction is given, unless the impulse to self-interest and self-concentration is restrained, may after all be only indicative of a Christianity that has not lengthened its cords nor strengthened its stakes. There is an instant obligation upon the church to adapt its own work proportionately to the actual social necessities of the nation. The actual conditions of society must be thoroughly studied. We must know the situation as it really is, with all the various factors and their mutual relations. Such an appeal calls for the concordant action of all the nation's Christian forces. Such action can only succeed if the unselfish and sincere principles of the Gospel are made to stand out in their proper proportions. Let the aims and purposes of church organizations be tested by those principles, and not made to justify themselves by usages and traditions, which really exalt collective selfishness and conceal the brotherhood of man.

PRACTICAL CHURCH PLANS.

The Normal Park Baptist Church of Chicago, the Rev. F. L. Anderson, pastor, has inaugurated a definite program of co-ordinating all its activities in a general scheme of religious education. It has appointed on a committee known as The Committee on Religious Education, the following principal officers: Sunday-school, Young People's Societies, Woman's Missionary Society, Primary Department, Men's Class, Women's Class, with some advisory members.

This committee will hold regular meetings and will prepare correlated curriculum for the various departments of the church educational activities. A series of conferences on the practice of religious education in the church is also to be held in addition to enlisting the sympathy and intelligent aid of all the church people in the plan. As a further aid a friend has given the sum of \$200 which will be expended in the purchase of suitable literature for circulation through the library.

Religious Ed

PSYCHOLOGY IN SCHOOL AND PULPIT.

It had to come—the psychological era in the Christian religion, and we are in the midst of it. Its origin and the reason for its present appearance and prevalence are found in the psychological development of modern education. Pestalozzi, the pioneer in modern educational reform, whose influence, transmitted and multiplied by Herbart and Fröbel, has been revolutionary, said: "I wish to psychologize education," because "our unpsychological schools are essentially only artificial stifling machines for destroying all the results or the power and experience that nature herself brings to life in them." His is the honor of having first insisted upon the principle that there is "a natural order in the development of the child's mind and that all educational activity should be based upon or guided by the knowledge of this growth."

This conception, now universally accepted, led to a searching inquiry, through the scientific study of actual human beings, into the nature and processes of mental growth and activity. At the outset we were intellectual and moral incapables, but endowed with potentialities; psychology tries to tell us how we became what we are. "The real purpose of this life is to make a soul, to fashion a spiritual organism." Psychology may appropriately be called the science of mental construction, or of soul-building.

A fundamental principle in modern psychology is the essential unity of the mind. It is not composed of sets of faculties, each adapted to some special work; but the mind is an indivisible entity and always acts as a whole. Therefore, the students of the psychology of education were inevitably led to include religion in their investigations, since it is the most important and persistent fact in human experience. For the past twenty-five years, many psychologists, particularly in America, who have made a special study of education, have been studying religion, not as expressed in ecclesiastical creeds nor in theological treatises, but as actually manifested in real life. The psychology of religion is no more a passing fad than is the application of chemistry to medicine, or physics to bridge-building.

Psychology Concerns the Preacher.

1. Christianity is pre-eminently educational. By our Lord's command and example, teaching is made the special duty of the ministry, and the history of the spread of the Christian faith shows that teaching is the main element in its establishment in all lands. It is the conviction of many of the most careful students of exist-

ing conditions that this function of the pulpit was never more important than at present. The questions, constantly asked everywhere, are: What is the religious significance of the readjustments now taking place in the modern world? What is the essence of Christianity? What is meant by the term God and what is his relation to the universe? What is there in Christianity that applies to existing social, political and economic conditions? What is the meaning of the old doctrines in the light of modern thought? What is duty? What is the ground of obligation? These inquiries, with many others, most insistently pressed by intelligent and thoughtful people, and the educational work of the Bible-school and of the several societies now found in every church, call for instruction, based on a scientific system of pedagogics, of the highest order.

2. The atmosphere of our day is psychologically infected. It is psychical this and psychical that, and psycho-t'other, until one sometimes almost gets sick of the term psychological. It is not a question whether the preacher shall use psychology; he is using it all the time; he cannot avoid it. The question is: What kind shall he use? Current psychological theories are often striking, and taking, and novel, and some of them, if adopted—and they are likely to be by the unwary—will lead to mischievous results. When everybody is either writing, or reading, or talking about the application of psychology to everything under the sun, it becomes the duty of the preacher to have a complete and thorough understanding of the subject for his own protection as well as for the safe guidance of those who may seek or need his advice. To ignore the prevalent aspects of the thought of his day puts the preacher in the Rip Van Winkle class.

3. The time has gone for reproducing in the pulpit a system of theology learned in the schools, or from books, with success in influencing this age, for it is seeking the religious ministration which is the free expression of a personality, that has experienced the things taught and knows God as a loving Presence. Our generation desires a theology which conceives God, Christ, the soul, immortality, not as abstractions, but as realities. "The old transcendent conception of God has yielded to the immanent. The thought of God as ruler and judge is no longer sufficient." This demand for a vitalized theology, psychology meets, because for it that alone has value which is vital. Psychology interprets life rather than formulates theories

—H. L. Stetson in *The Standard*.

RELIGIOUS STATISTICS FOR 1908.

Statistical report on the religious progress in the United States shows the net increase for 1908 as 2,835 ministers, 1,874 churches, and 720,647 communicants. Each of these items, explains Dr. H. K. Carroll in "The Christian Advocate" (New York, January 14), is much smaller than in 1907; but in that year the Roman-Catholic increase was abnormally large. In striking an average of the gains in church communicants for the past six years the figure is 912,718. Last year's showing is therefore below the average; but is, the statistician thinks, "nowise discouraging." The advance for the past eighteen years is thus exhibited:

"The returns of 1908 compared with those of the census in 1890 show a net gain of communicants in the eighteen years of 13,664,236. This is more than 66 per cent, which is a very remarkable advance. The figures for 1908 are 34,282,543; for 1890, 20,618,307. The number of ministers in 1890 was 111,036; now it is 165,725, indicating a net increase of 54,691, or more than 49 per cent. There are now 213,049 churches, against 142,639 then, showing a net increase of 70,416, or a little more than 49 per cent. Net gains in the eighteen years of 49 per cent in ministers, 49 per cent in churches, and 66 per cent in communicants have certainly nothing of discouragement."

Six new denominations are noted this year. The Evangelical Christian Science Church is a new body, headed by Bishop Oliver C. Sabin. No statistics are given, but many societies meet in private houses. They hold that "God heals the sick, but gave no superior revelation to Mary Baker Eddy." The Pentacostal Church of the Nazarene holds "holiness or a distinct second work of grace" as the leading doctrine. It was organized last October by union of three similar organizations in the East, West, and Southwest. It is Methodistic in usage. The Congregational Methodist Churches North is a small body formed in Pennsylvania and New Jersey resembling a cognate body in the South. The Christian Church Colored; the Disciples of Christ (Conservative), resulting from differences concerning church benevolences; and the General Conference of the New Jerusalem Church, separated from the Church of the New Jerusalem, are the three remaining.

From a scrutiny of Dr. Carroll's general table of denominations we glean some of the most striking facts expressed in terms of gain or loss. The Baptists (14 bodies) report a gain of 637 ministers, 61 churches, and 100,303 communica-

nts. The Catholics are credited with a gain of 432 ministers, 275 churches and 340,393 communicants. The Christians show a decrease of 260 ministers, 41 churches, and 9,265 communicants. A remarkable decrease is also noted in the German Evangelical Protestant body. The returns give 65 ministers, 92 churches, and 15,000 communicants; showing a decrease of 25 ministers, 63 churches, and 5,000 communicants. The Methodists (18 bodies) gained 1,010 ministers, 817 churches, and 149,569 communicants. Other leading denominations show the following increase in communicants: Congregationalists, 13,000; Lutherans (24 bodies), 60,161; Protestant Episcopal, 23,555; United Brethren (2 bodies), 8,511, and Disciples of Christ (2 bodies), 10,300. The denominational families numbering over 100,000 are ranked thus:

Denomina- tional Families	Rank in Communi- cants 1908	Rank in Communi- cants 1890
Catholic	1 12,394,731	1 6,257,871
Methodist	2 6,838,779	3 2,589,284
Baptist	3 5,413,945	2 3,717,969
Lutheran	4 2,082,766	5 1,231,072
Presbyterian	5 1,831,854	4 1,278,362
Disciples of Christ..	6 1,295,423	6 641,051
Episcopal	7 893,972	7 540,509
Reformed	8 432,248	8 309,458
Latter-Day Saints..	9 399,500	10 166,125
United Brethren...10	300,269	9 225,281
Evangelical	11 177,416	11 133,313
Jewish	12 143,000	12 130,406
Dunkard Brethren..13	122,332	14 73,795
Friends	14 119,176	13 107,208

The above clipping from the *Literary Digest* of recent date is interesting in more ways than one. The most striking feature of the table of denominational families, is the accidental omission of the Congregationalists, who had 506,832 members in 1890 and 708,913 in 1907. Their rank remaining the same—eighth in the list.

Mr. Frank H. Hall, a veteran Illinois school superintendent, writing in *The School News* on the problem of moral training for the state's school children, says: "Almost any religious instruction is better than no religious instruction, provided it can be administered without provoking an irreligious spirit. But if out of it there are to come bitter discussions and unrighteous contentions, it were better that it be entirely omitted from the public school work."

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—Abraham Lincoln.

THE RELIGIOUS EDUCATION ASSOCIATION.

As a clear and definite indication of the impression made by the recent great convention held in Chicago, we clip brief extracts from a few of the religious papers coming to our desk. A much wider consensus of editorial opinion might be secured by quoting the so-called "secular" press, but these given are sufficient to reflect a practically unanimous conviction as to the great need and the splendid work being done along the lines of a true spiritual culture which is at once an education and a religion.

From The Standard:

Six years ago, the Religious Education Association was organized in Chicago, largely as the result of suggestions made by one who impressed his generation, in certain departments at least, more forcibly than any man of his time—Pres. William Rainey Harper. Its purpose was, and is "to promote religious and moral education." As the result, directly or indirectly, of the agitation encouraged and directed by this association, there has been observable a noteworthy change of sentiment in the matter of religion in its relation to education. Where, a decade ago, there could hardly be observed a dozen books of worth upon this imperial subject, scores are now coming from the press yearly, while the volumes reporting the proceedings of the several conventions of the Religious Education Association are themselves a fund of literature upon the subject, helpful, stimulating and informing.

Some Notable Attendants.

The convention held in Chicago last week, its first general session being that of February 9, was a remarkable one in many respects. The personnel of those who attended it was indeed suggestive of the growth of interest in the object around which the association is organized. The addresses of Ambassador James Bryce, of Great Britain, Presidents Eliot, of Harvard, Judson, of Chicago, Pritchett, of the Carnegie Foundation, of New York, and Northrop, of Minnesota, not to mention numerous other educators, afforded a broad intellectual outlook. Distinguished religious teachers like Pres. Henry Churchill King, of Oberlin, and Dr. W. C. Bitting, of St. Louis, and others, added their message in the general meetings or in the departmental session. Men known the world over for such as Prof. C. R. Henderson, and women like Miss Jane Addams; writers upon psychology

and pedagogy and similar subjects, such as Prof. Geo. A. Coe, of Northwestern University; Dr. Francis G. Peabody, of Harvard; Prof. Chas. F. Kent, of Yale; Prof. Edwin D. Starbuck, of the University of Iowa; Pres. F. K. Sanders, of Washburne College, Kansas, were also heard.

From The Interior:

The sixth national convention of the Religious Education Association held in Chicago was without doubt the most significant religious event of last week. The public interest was challenged with a program carrying 118 titles of addresses to be presented in more than forty separate sessions, and it was a signal token of the convention's success that not one of these features was missing from the meetings. How large was the attendance from outside Chicago, it is impossible to say; it did not appear in numbers to be extraordinary. But in quality and representative scope the visitors who gathered to the city for this occasion were an exceptional sort—especially from the realm of higher education. Nearly all the university leaders of the country and many of the strongest college men were present. A large proportion of the most eminent Sunday-school workers attended the convention, and also a good representation of the ablest Young Men's Christian Association officers. Pastors and theological professors were much in evidence. The geographical reach of the convention is indicated by the fact that men registered from Massachusetts and Oregon as well as from the far South. The many sectional conferences were in some cases attended by only a handful of persons, but when that handful was found composed wholly of specialists intent on the most profound phases of current thought in their own line, the most erudite of authorities accepted the circumstances as worthy of their best outgivings. In other sectional conferences, however—as particularly those dealing with Sunday-schools, universities and colleges, churches and pastors, and fraternal social service—the audiences, without depreciation of quality, grew to very respectable convention proportions of themselves. In the mass sessions of the general convention—the joint gatherings of all the departments, of which there were three held in Orchestra Hall and one in Sinai Temple—the attendance moved up by steps until the last meeting packed the beautiful home of Chicago's best music to the extent of its great capacity. No other religious convention assembled in Chicago in recent years has impressed the city anything like so much. The daily press paid it quite unusual attention.

THE RELIGIOUS EDUCATION ASSOCIATION.

From The Christian Century:

Happily religion itself is helping a great deal to answer this question. Religion's old fear of the spirit of free inquiry was based on a conception that identified Christianity with certain dogmas. Nowadays men are coming to see that the Christian religion is not a matter of creed or dogma of any kind whatsoever, and that to be afraid of the freest inquiry, even into our articles of faith, is essentially atheistic.

So now they are coming together—religion and education. They have yoked themselves together in an association—The Religious Education Association. For five years they have been thus joined. They celebrated their anniversary in Chicago last week. It was a great event. For three evenings the Orchestra hall was filled to hear the words of the priests and sages of religion and education. During the day time seventeen departments held special sessions in churches and halls. It baffled one to choose where to go. Every department was addressed by experts. If you went to the session on Sunday-schools, you missed the rich feasts spread at the Church Music session, and the College session and the Home session and all the rest.

But one had this consolation, that everywhere the same theme was discussed:

How to fit both religion and education up close to social duty.

That was the point of the whole convention: the obligation of both religion and culture to social welfare.

And that is a great note if one stops to appreciate it. Culture used to be aristocratic. Education was to be sought by the young man because of the benefits it would bring him. To-day demands that culture be democratic, that it be not afraid to soil its hands with the world's work.

And religion, too, must be democratic. It must submit to the test of social usefulness. It must come out of the cloister and cathedral, the academy and the prayer meeting, and bend to the practical tasks of the world.

From The Congregationalist:

"Through the prophetic vision of the late President Harper this Religion Education Association has now become a victorious reality." So spoke its youthful-looking and capable new president, Prof. George A. Coe of Northwestern University, at the final brilliant session of the three days' convention in Chicago last week. His calm and confident words found response in the

minds of those present who had studied this movement closely from its start.

A solid foothold has now been obtained. It will still be necessary to explain to the man in the street and to many a man and woman in the pews, also, just what those cabalistic initials R. E. A. signify, to tell him that they correspond in the field of religion to what N. E. A. stands for in the realm of education, and if that easy explanation is not sufficiently illuminating, to tell him further that the R. E. A. seeks to impregnate all educational agencies with a religious aim and spirit and to bring home to organized religion a sense of the importance of a rational cultivation of the moral and spiritual life.

Few conventions bring together representatives of such diverse but kindred interests. My seat mate in the top gallery of Festival Hall one evening chanced to be the dean of the Women's Department of Oklahoma University. Walking through the hotel lobby one morning I met in succession a Y. M. C. A. man from New York, a planter of Sunday-schools from Atlanta, the president of South Carolina University, a business man from Minneapolis. All had come because they want ideas for the Christian work they are doing and to correlate it with laborers in similar fields. By organizing into seventeen departments the Association has banded together interests that naturally cohere, some of which were never before allied and all of which need to be ranged around a common center. The groups thus modify and serve one another. Theorists and practical people find more or less common ground. The fact that all are under the same banner fosters a courageous and martial spirit.

One who attended the meetings fresh from the stirring revival campaign in Boston could not but mark the contrast in matter and methods. Neither movement can say to the other, "I have no need of thee." The one aims at instantaneous effects, the other at the slow but continuous and intelligent cultivation of the religious nature. If the revival makes more immediate impression the culture process in line with all the educational influences of our time looks toward the molding of the perfect man. Perhaps, as Professor Peabody said, concerning worship and service, the revival and the school are but opposite sides of the same great movement.

I feel that the time is coming when the sun shall shine, the rain fall, on no man who shall go forth to unrequited toil.—Abraham Lincoln.

AMONG THE CHURCHES.

Ogden Park—The church is prospering. Have reached the 100 mark of additions during the present pastorate and have begun on the second '100. We propose to get them, that's what we are here for. A church that doesn't grow is dead. Baptisms are frequent. Prayer meetings are large and spiritual. Christ is all and in all.

Chicago Heights—Pastor Mahoney baptized several last month. There is a deep spiritual feeling pervading church and congregation.

Normal Park—Pastor Anderson reported for January as follows: sermons preached, 11; classes taught on week days, 14; classes taught on Sundays, 5; calls, 96; led B. Y. P. U., 1; prayer meetings led or attended, 8; board and committee meetings, 16; social engagements, 5; weddings, 1. He exchanged pulpits with Dr. Myers on Feb. 21. At the lecture given by Mr. Wyant, under the auspices of the Philalethes, over \$40 was received in voluntary offerings.

Waukegan—Dr. L. D. Lamkin has been holding a two weeks series of meetings with us. Over seventy professed Christ, a number of whom have joined the church. He received \$200 as a thank offering for his services. Pastor McGinnis recommends him as a strong preacher and successful worker.

Ravenswood—A council of churches met with the Ravenswood Church, Feb. 9, to consider the advisability of ordaining Mr. John Henry Perry. Mr. Perry, who has been a member of the Belvidere Ave. Church for more than thirty years, and for the past two years of the Ravenswood Church, gave such a clear and satisfactory statement of his call to the ministry and views of Christian doctrine, that the council, without further examination, voted unanimously to recommend him as a proper candidate for the ministry. The ordination service will be held at the Ravenswood Church, Feb. 23, at eight o'clock. Mr. Perry is a man of wide business experience and has for many years taken a large part in active Christian service, and his host of friends who have known him for many years feel certain that his experience and ability fit him for an important place in the denomination. Mr. Perry has not as yet made any definite plans as to his future.

H. C. Pegram,

Clerk of Council.

Albany Park—A new Baptist church has been

started in this section of the city. A building seating about 200 has been secured. The Irving Park Church has given an organ valued at \$400 to the new church. The Sunday-school has an enrollment of over 100.

North Shore—There were fifty-five men present at the recent men's banquet. The ladies served. Mr. E. S. Osgood explained the "Bond Plan" of raising a church debt, and after consideration it was adopted as a means of raising the mortgage of \$10,500 on the church property. Two men have each pledged \$1,000, and the balance is being cash or covered by pledges.

Tabernacle—The church has been enjoying a season of refreshing and ingathering as a result of a series of meetings under the leadership of Evangelists Davis and Mills. A number have been baptized. Evangelist Davis makes use of all the successful persuaders in securing recruits for the kingdom. Mr. Mills has had a chorus choir of about 100 voices, assisted by an orchestra.

Bethel—Pastor Buck is pushing the work vigorously and has the full co-operation of his people. He has been preaching a series of Sunday morning sermons on the Atonement and its effective application to twentieth century conditions and needs. He has also an inspiring evening series on "Essentials in Christian Heroism."

Pilgrim Temple—Congregations are increasing and an aggressive spirit is manifest on the part of the church. The church property is valued at \$20,000 with an encumbrance of only \$3,000.

Hyde Park Church—On Feb. 14 a most instructive address was delivered by Rev. William Ayer McKinney, on "The Awakening of China." Mr. McKinney was a missionary in China and speaks with authority. The address was delivered before the Harper Chapter of the Baptist Brotherhood, which attended the service in a body. The evening services of the church have been actively taken in hand by the Harper Chapter, and splendid results are already seen in the attendance. Last Sunday evening, Dr. Theodore G. Soares gave an impressive interpretative recital of the drama of Job. On Sunday evening, Feb. 21, the evening service will be under the direction of the Baptist Brotherhood of the city. Prof. Shaile Mathews, Hon. Francis W. Parker and Mr. H. H. VanMeter will speak. The monthly meeting of the Mothers' Council was held Feb. 17, and was addressed by Mr. Walter Slocum, principal of the Hyde Park Branch High School, on "Coöperation of Teacher and Parent."

Windsor Park—Pastor Griffin closed his work here on Jan. 31 and began his work at Gary, Ind., under the auspices of the Indiana State Board.

South Chicago—Pastor D. C. Kite, Assistant Pastor, Rev. J. M. F. Henmann of the Divinity School, Sunday School Visitor, Miss Sawyer, of the Missionary Training School. As a result of revival meetings about a dozen have been baptized. The church has been much helped by the Baptist Executive Council, which plans a general exchange of Baptist pulpits on April 18.

Garfield Park—The last issue of the Record was a "completed building edition," with a fine cut of the prospective edifice on the cover. It will seat about 400 in the main auditorium, or 700 in all. Pledges to date amount to \$6,729. The church reported fifty-seven members in 1901, now 275. In ten years the population of the community has increased from 5,000 to 30,000.

Western Ave.—One of the many recent pleasant gatherings of the members of the church and congregation occurred on the evening of Jan. 21, when an informal, but hearty reception was tendered to pastor and Mrs. Proctor. Dr. R. E. Manning presided. Rev. W. E. Hopkins, who supplied the pulpit several Sundays when the church was without a pastor, spoke in a pleasing way. Rev. Parker Stockdale, pastor of the Jackson Boulevard Christian Church, spoke on "Christian Unity" in such a manner as to call forth hearty applause. Rev. Geo. T. Webb spoke on "Our Young People." Brother Webb was the acceptable supply during most of the time that the church was without a pastor. Pastor Proctor responded in a manner well calculated to retain the love and esteem of his people, which he has had from the beginning of his pastorate. The annual business meeting was held on the evening of Feb. 1, and notwithstanding the indebtedness of one year ago, and the extensive repairs which have been made, the treasurer gladdened the hearts of the people by reporting all bills paid.

Maplewood—The Moody Brass Band visited the church on a Sunday night some time ago and filled the church.

Lexington Ave.—The Sunday morning series of sermons to the different church organizations proved to be very helpful. During the past three months there have been received into membership twenty-eight, of whom twenty-one were by baptism. Losses, sixteen. Present membership, 610.

Austin—When the apportionment committee asked our church to raise \$1,635 for missions some of us thought it was a bit high, compared with what was asked of some of the other churches. But we did not complain. Rather we were glad the committee had enough confidence in us to ask us to do something that was really worth while. Jan. 31 was the day set for raising the amount. It was decided to make the foreign mission offering a memorial to Miss Louise Hastings, who died in November, a young woman of beautiful Christian character, and unusual interest and zeal in missions. This helped to arouse the interest especially of our young people, among whom Miss Hastings was popular. We decided to raise the money by subscription, not because we thought that the ideal way, but because we thought it the most practical way under existing conditions. The people had a mind to give, and a number of subscriptions were made which mean a genuine sacrifice. One incident illustrates the spirit of many: A young man subscribed \$10. Afterwards he came to the pastor and asked permission to change it to \$50, saying he had intended to take the degrees in a secret society, but that might wait, and his money should go for missions instead. At the close of the evening service we had in cash and pledges \$2,585, and enough more in sight to make it practically certain that our offering for the year will exceed our apportionment by at least \$1,000. Needless to say the Austin Church is happy, and so is its pastor, A. H. Harnly.

Auburn Park—Pastor Peterson is doing aggressive work along all lines. The church has accepted the missionary budget. On March 10, A. R. E. Wyant, M. D., will give his address on "Does God Send Sickness, Suffering and Sorrow?" which he gave recently before the Chicago Baptist Ministers' Conference.

Berwyn—The annual roll call of the church was held Feb. 3, and responses were received from 198 out of a total membership of 240. At least once a year our pastor writes letters to all the non-resident members and their responses are read at the roll-call meeting. As a result the whereabouts of all our membership is known. On Feb. 11, our regular annual meeting was held, preceded by the annual dinner. The church was handsomely decorated with flags and other patriotic emblems, in harmony with the anniversary celebration and the guests, numbering more than 200, were each provided with a Lin-

coln badge. A compilation of the reports made by the treasurers of the various organizations of the church disclosed the fact that our contributions during the year just closed, for all purposes, amounted to \$9,199 or \$38 for each member. The first year, under our budget plan, was closed with all bills paid, our building and organ indebtedness reduced \$2,500, and a cash balance in the hands of the treasurer. The balance having proved such a success, a new budget plan for the coming year was passed and includes for the fifth substantial increase in the salary of our pastor. An appropriation was also made for the purpose of defraying the expenses of our pastor to attend the meetings of the Northern Baptist Convention at Portland. S.

Englewood—The annual business meeting revealed the following facts of general interest. Membership report: Received—By baptism, 68; by letter, 29; by experience, 6; total, 103. Dismissed—By letter, 69; by erasure, 6; by death, 11; total, 86. Net gain, 17. Reported January 1, 1908, 1426; total January 1, 1909, 1443. Bills payable, including mortgage indebtedness, provided for, \$2,185. Total church receipts: \$13,619, of which \$8,062 was for pew rentals and \$518 for benevolences. Total receipts from all sources, including missions and auxiliary organizations, \$20,885. Total attendance of Sunday-school for year 38,754; average per Sunday, 745. New scholars received, 444. Received into church membership, 85. Sunday-school collections, \$1,320; expenses, \$893. Average attendance at Sun Shine Mission, 125. Value of mission property, \$7,000, with indebtedness of \$4,000. On Sunday evening, Feb. 28, the Normal Park Baptist and Covenant Baptist joined in a union service to hear Dr. Henson on the budget of the Northern Baptist Convention.

Evanston—The church was surprised on a recent Sunday by the resignation of Pastor Greene, who will have finished twelve years of service here at the end of the present month. The Standard prints his model letter of resignation and says: Dr. Greene has seen the Evanston Church make steady advance during these years of an almost ideal pastorate. His preaching has been a striking example of the power found in the presentation of a new vision of new truth, yet truth stated so beautifully, tactfully, so sanely, so spiritually—in the best sense of that often abused word—that his people have been both led and fed. The church under his guidance and example, has grown in its appreciation

of its duty to the kingdom of Christ, and especially in its beneficence. In the present missionary campaign it has already pledged more than the amount apportioned in the budget. Dr. Greene concludes his pastorate at this time as infirm health has forced upon him the conviction of its necessity. He is not an old man, but wisdom seems to point toward less arduous duties than those imposed by the pastorate. The resignation calls for the pastorate to close May 31, but the church will take no action on it until at a later date. Dr. Greene expects to lecture and write and occasionally to supply some church.

First—The 75th annual business meeting of the church revealed gratifying progress. It is interesting to note the location of members as follows: south of Fortieth street, 289; on Raymond Chapel Field, 98; west and north sides and city proper, 52; suburbs, 38; non-resident, 136; address unknown, 6; total 619. In vicinity of church, 396; total membership, 1015. Total disbursements, \$13,325, of which \$5,000 is the pastor's salary, and \$2,357 for choir. Total receipts for benevolences, \$1,863, of which \$343 was for foreign missions, and \$232 for home missions. Other benevolences by members, \$9,035. Total, \$11,360. Membership: Additions—By baptism, 65; by letter, 51; by experience, 11; by restoration, 1; total, 128. Losses—By letter, 77; by death, 7; by dropping, 17; by exclusion, 0; total, 101. Net gain, 27. Total membership, Jan. 1, 1909, 1,033.

ITEMS OF INTEREST.

An excellent suggestion has been made that all Baptist pastors, who know of members of their churches or congregations coming to Chicago, should send their names and addresses to the Baptist Executive Council headquarters, 168 Wabash Ave., and these names will be sent to pastors nearest their location.

Dr. Zelotes Grenell, of Detroit, Mich., formerly pastor of Chicago Western Ave. Church, is made pastor emeritus of the First Church, with a salary of \$500.

The General Prayer Meeting Topics suggested for the churches for the month are as follows:

- March 10.—The Secret of Some Failures. Matt. 17:14-21.
- March 17.—The Lord of Life and Death. Luke 7:11-17; 8:40-42, 49-56; John 11:1-43.
- March 24.—The Suffering Lord. Isa. 53; Luke 22:42.

March 31.—The Dying Lord. Luke 23:33-46;
1 John 2:2 (M.).

April 7.—The Triumphant Lord. (Easter Week).
John 20:1-17; 1 Cor. 15:20, 53-57.

The annual reception of the Training School was held on Feb. 9, under the auspices of the Woman's Mission Union. The beautiful new home of the school was decorated with flags and flowers, and its large and spacious rooms easily accommodated the 700 persons who were present. The presence of many distinguished guests from out of the city was most gratifying to the hostess. The students conducted the guests through the building, which was open for inspection and further entertained them with musical selections. In fact, quite the most delightful feature of the reception was the cordiality of the 110 bright young women of the school, who did much toward the success of the reception. During the afternoon tea was served by Mesdames Donnelley, Lester and Peters. At 5:30, 500 persons partook of the supper served by the women of the union under the leadership of Mrs. M. L. Story. The reception committee consisted of Miss Elizabeth Church, principal of the school, Mrs. John Nuveen, president of the society, Mrs. Edwin D. Johnson, president of the union and Miss Rose L. Boynton, corresponding secretary of the society.

AN INTERDENOMINATIONAL SOCIAL UNION IN CHICAGO.

The Baptist, Presbyterian and Methodist social unions, and the Congregational Club held their fourth joint annual meeting at the Auditorium Hotel, Chicago, on the evening of Feb. 15. Some 650 representatives of these denominations were present in spite of a blizzard. The interdenominational fellowship of these meetings is coming to be a marked and happy feature of Chicago church life. After an invocation by Dr. S. T. Ford, of the Englewood Baptist Church, and the banquet, Dr. E. P. Hill, professor in McCormick Theological Seminary, chairman of the evening, introduced the speakers of the evening, asserting that the denominations had passed the stage of comity, and were now committed to a coöperation which is actual, were ready to clasp hands and work together.

Rev. W. T. McElveen, pastor of the First Congregational Church, Evanston, introduced his theme, "Church Union," by relating the various evolutions, denominationally, through which he

had come to his present standpoint. It was maintained that the endless variety found in nature and life and the diverse capacity of the human mind argued for the legitimate existence of denominations. Christianity has so large a content that no one denomination or temperament can express all its truth. There is more Christ than all our creeds have yet expressed. Do we want comity? We are already past that. It is not toleration, organic union, or uniformity, but federation that we need now to save the waste of men and money. We need this federation here at home, for we have already been shown its value by workers on foreign fields.

Dean Shailer Mathews, of the Divinity School of the University of Chicago, the second speaker, in beginning his address upon "Denominationalism and Church Union" remarked by way of a pleasant thrust at the previous speaker that he could not claim the distinction of being a "religious Cook's tourist." The three points developed in line with coöperative effort, while maintaining denominational unity, were, that it is desirable and more effective to work together in small groups, this in great part accounts for our denominationalism; secondly, the churches must do something by way of coöperation or they will be beaten in the struggle; and thirdly, there is great demand for some sort of federated service by the denominations in the heart of the down-town district of the city, especially of Chicago.

The last address of the evening, by Bishop E. R. Hendrix of Kansas City, Mo., on "The Federal Council of Churches and its Mission," was able and comprehensive in its treatment of a great subject, but somewhat prolonged for the lateness of the hour. It is thought that this great federated movement of the churches would succeed because it began at the top, with the churches and not with the individual. This movement was possible here because we have had no religious wars, as in Europe, to embitter generations of men. The significance of the movement is seen from the fact that nine-tenths of all Protestantism have affiliated themselves with it. To this mobilizing movement the other churches and denominations which have not yet come into affiliation will be added in due time. This council is to be the great clearing house of the churches and through its operation the churches will win back the lapsed masses. The federated churches, by virtue of their combined influence, will create sentiment favorable to all

civic and moral questions. The council is more of an inspiration than an organization. America, which is signally relating itself to all the world, is creating climatic, social and religious conditions, favorable for righteousness throughout all the world. We may expect in coming days a broader, saner, and more helpful expression of the will of God through a federated Christendom.—The Standard.

The Woman's Baptist Foreign Missionary Society of the West will hold its thirty-eighth Annual Meeting at Ottawa, Kansas, April 20-22, 1909. The Committee is planning a strong and attractive program. The Kansas women are anxious to welcome us. We want to have a large delegation from Chicago and vicinity. Let circles in every church plan to send a delegate.

The official route will be the Sante Fe R. R. Trains leave Chicago 9:10 a. m., arrive in Ottawa 12:33 midnight; leave Chicago 6:00 p. m., arrive in Ottawa 11:10 a. m.

First class fare one way \$10.40. Ten or more on one ticket (good only on day train) \$7:45. Round trip expense, day train, \$14.90. Round trip expense, night train (including sleeper), \$26.80. For additional information address

Miss Carrie E. Perrine,
88 E. 30th St., Chicago.

We give our readers this month, the benefit of a letter written by Miss Edith G. Traver, of South China Mission. It gives first an example of the faithfulness of a Chinese woman, and then an account of the taking down of Chinese idols, and superstition to be overcome, of which we can have no conception. She writes: "Miss Sollman and I are on a trip up this river in a houseboat. Have been out three weeks, and the trip has been very interesting. It is seldom there are as many women in a church as men, and one of those churches is on this river. Usually the men in going about have heard and believed the gospel, but the women seldom leave their homes, and are usually more devoted worshippers of the idols. An exception to this rule is a woman in the last village we visited. She went every Sunday to church. Her husband told her she must not go, but still she went. He whipped her, but she continued to go. He beat her until she was insensible and still when Sunday came she went again. What could it be, he wondered, that meant so much to his wife. He went to find out, and was himself converted.

On this trip I saw a clearing away of idols in one of the homes. The mother of two sons

had died. The oldest son was a Christian, and his wife, but the mother was a heathen. When we reached the house the two wives came to meet us. They led us into the central room, held in common, and we saw the idols and incense bowls still on the idol shelf. Miss Sollman said, "When the mother was alive, you said the idols could not be taken away, because she worshipped them, but now she is dead." "I do not want them," the older one said, "but my sister-in-law does not dare to take them down." "Yes, the other said, "I do not want them, but I do not dare to take them down." Then they asked Miss Sollman to take them away. She told the younger woman she must be very sure she wanted the idols to go; she must not go later and buy idols, and worship them, for then the sin would be greater than before. Or, she might let her sister take away her half. "Oh, no. I don't want them, but I don't know what to pray when we take them away." Miss Sollman taught her how she should pray, and later the young woman said to the friends, "You all know that for several years I have not worshipped idols, but have worshipped God, and now we will take them all down." We all sang a hymn, Miss Sollman offered prayer, and the younger woman stood on a table under the long high idol shelf and took them down with bowl after bowl of incense sticks. Her daughter has attended the Baptist girls' school in Swatow and was as anxious as her aunt to have them down, and she climbed up too, to have a part in the work. Not another woman who came in, but one, would have dared to touch them, but it was done and happy were the hearts we left in that home, hearts resolved to work earnestly for the Lord they were so bravely proclaiming. My examinations are not over. I expect to study as long as I stay in China, but always more glad that I am here.

Edith G. Traver.

THE NEW MISSION STUDY BOOKS.

There have never been issued more attractive books for young people's mission study classes than those that are recommended by the Forward Movement this year.

The new Foreign Mission book is "The Why and How of Foreign Missions." Its author is Rev. Arthur J. Brown, author of "New Forces in Old China" and other standard missionary books. This book affords an opportunity, as probably no previous book in the series has, of

explaining the foreign missionary enterprise, answering the questions that are current, and meeting the stock objections. Rev. Arthur C. Baldwin, formerly of Aurora, Ill., now of Fall River, Mass., who has been teaching mission study classes for several years, says concerning it, "We have used 'The Why and How'; have had eleven young women, college girls and teachers. It has been the best series for interest and quality of work done that I have had in nine years. Some of them were not much interested at the start. They want to know now what the matter is with ministers and societies that they never knew these things before. That is a fine book, the best to begin with, and for Sunday-school teachers, that I know."

If all pastors appreciated the spiritual value of mission study in the lives of young people there would be five times as many mission study classes as at present. Rev. E. A. Royal, of West Boylston, Mass., wrote some time ago: "I am glad to be able to say that I have recently baptized five of the young people who were members of the mission study class last winter. Their interest seemed to continue until they were brought to this logical step."

The new Home Mission book, "The Frontier," is a revelation to people who have always lived east of the Mississippi River, as to the tremendous Home Mission possibilities in the far West. Without doubt we have only touched the fringe of the possibilities of the western half of the United States, which one enthusiastic author says is by far the better half, althought it contains only 1-16 of our population. Irrigation is transforming the arid deserts into veritable gardens of Eden. The call of the frontier for home mission work will be far better appreciated by those who study this book, and at the same time they will gather a vast amount of information concerning our great country, and marvel more than ever at the providence of God in its development.

A third book has just come from the press of the American Baptist Publication Society, entitled, "Stewardship and Missions," Rev. Charles A. Cook, D. D., stewardship secretary of the Forward Movement, is its author. It is the first mission study book of its kind to be presented by any denomination, and ought to be in use in hundreds of mission study classes during the next three months. All of these books are published by the American Baptist Publication Society and can be obtained from any of its book stores. Special helps for leaders can

be secured free, only by classes reporting directly to the Forward Movement.

THE DAVIS AND MILLS MEETINGS.

The Davis and Mills Evangelistic force have now held meetings in the First Church of Austin, the Tabernacle, and Second Churches, of Chicago. That their methods are different from those of any other evangelists has become well known to the West side, at least. That their methods are successful in arousing the activities of the Christian Church, is conceded by all impartial students of them. That they are safe men to have in a church, any pastor with whom they have toiled will readily grant. That they leave no bad taste in the mouth after they are gone, nor a weakened condition, is simply to state the fact in relation to their work. That they are thorough-going and winning in their methods to the out-side world, is also true. That their methods grate on the sensitive souls of some of God's dear children is also true. This is especially true, if they go only to two or three of their meetings. If they will go to three or four meetings consecutively, if that be possible, all their objections will fade away, as they discover the real genius of the methods, and the results which accrue to the church, by means of them. Everyone for the first time is unfavorably impressed, so far as my knowledge goes, and that extends to their work in the city of Brooklyn, as well as their work in the city of Chicago. I unhesitatingly, as a pastor, commend them to the favorable consideration of any church. They operate along different lines in that direction, also. They determine for themselves, after long prayer and meditation, where they shall labor. They are and have been for years in constant demand, and cannot respond to all the invitations that come to them. This is their first visit to Chicago, among our churches, and I feel confident that they will be in request hereafter, more largely than they can possibly supply the demand.

Their work in the Second Church is not characterized by a great inrush of unsaved people, though every night we secure the names of those who desire to take up their cross and follow Jesus Christ, surrendering themselves unto Him. The fidelity of the church and pastor after they are gone will measure the results as to additions to the church. That the church will be more able to care for the new converts after they are gone, is simply to state the plain truth. I think that every pastor will bear testimony to these lines which I am writing in response to the request of the editor of this journal. They endeavor to leave the pastor a stronger man spiritually and stronger also with his church. They are loyal to the minister with whom they labor. I cheerfully, without their knowledge, write these lines in their behalf, and in behalf of their work.

The force consists of four men: Reverend John A. Davis, the evangelist and preacher; Mr. Fred B. Mills, the singer, than whom there are few, if any, more effective in training choirs; Mr. George H. Carr, a pianist of wonderful capacity, who consecrates his genius as earnest-

ly as either of the others, and Mr. John Fulton, of phenomenal Christian experience. To hear his story alone is worth going a long way. On Tuesday night, when he gave it a second time in the Second Baptist Church, though there was a drenching rain, every part of the house was filled. God bless these faithful brethren in the future as He has done in the past.

Donald D. MacLaurin.

CHICAGO BAPTIST YOUNG PEOPLE.

Frank W. VanKeuren, Editor.

Chicago Association B. Y. People.

President—G. Herbert Bell.
Vice Presidents—John V. Ruthven, Frank W. Van Keuren.
Secretary—Harry C. Pratt.
Treasurer—J. C. Peebles.

THE CITY ASSOCIATION RALLY
at the
CENTRAL Y. M. C. A.
153 La Salle street
THURSDAY, MARCH 25, 1909.
8 p. m.

It hardly seems possible that it is more than a year since the Baptist Young People of Chicago have met together in one great gathering. Some one has aptly said, "time flies and waits for no one"; and yet as it passes on it leaves the world better and purer.

In every phase of life we note improvement. The City Rally of this year we feel sure will be no exception. Your city officers firmly believe that this rally will be the best ever held in Chicago.

The theme of the evening will be "Chicago's Challenge to Baptist Young People." The speakers will be Dr. Johnston Myers, Pastor Immanuel Baptist Church; Dr. Geo. T. Webb, International Field Secretary B. Y. P. U., and Rev. W. A. Abernethy, Pastor Berwyn Baptist Church.

The "Chicago Quartette" will render several selections. The Rally will open with a song service.

Listen! We are counting on you to help us make this Rally better than those of former years. You can do it if you will; just add your presence to the meeting and it cannot help being a success.

Make a note of the time, March 25; the place, Central Y. M. C. A., 153 La Salle street, and don't forget that you are going to the City B. Y. P. U. Rally.

Yours very earnestly,
President City Ass'n B. Y. P. U.

OUR DISTRICT RALLIES.

During the month of February our four district Rallies were held with a large attendance

at each gathering. The South side rally was held at the Masonic Hall, Lexington avenue and Sixty-fourth street, Thursday evening, February 11. There was a reception at 6 p. m. and supper at 6:45 p. m. The toastmaster was Dr. G. T. Webb. The address was by Rev. J. W. Conley, D. D., Pastor First Baptist Church, Omaha, Neb. Miss Hannah Van Laaten was the beautiful soloist of the evening. About 300 young people were present.

Among the guests of the evening were Rev. Kelly, former pastor South Chicago Church, and wife; Rev. C. E. Boyer, Plano, Ill., State Secretary B. Y. P. U.; Mr. Wm. J. Vollmer, former President Chicago B. Y. P. U., Mr. A. F. Sigwart, President North District; Rev. B. H. Moore, President Englewood District, and President Bell, Vice Presidents Ruthven and Van Keuren and Secretary Pratt of the Chicago Association. The officers of the South District are President, E. C. Wilson; vice president, H. L. Kelly; secretary, Geo. Royal and Treasurer, Chas. Larson.

The Englewood District Annual Rally was held February 11 at the First Baptist Church of Englewood. About 350 people were present. The International B. Y. P. U. General Secretary, Dr. Geo. T. Webb, and the Treasurer, H. B. Osgood, State Secretary, Rev. E. C. Boyer and Vice-Presidents J. V. Ruthven and F. W. Van Keuren, of the City B. Y. P. U., were present.

The musical program was as follows:
Grand Triumphal Chorus and "Love's Response"

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Ariel Male Quartet.

Messrs. Brown, Olson, Hornstein, O'Brien.

Solo.....Mabel Estelle Savage

Chorus...Englewood Swedish B. Y. P. U. Choir

Dr. Webb delivered the address of the evening, his subject being "The Cog in the Gear"—The place of the Young People's Society in the local church.

Rev. B. H. Moore, president of the District, presided and spoke on the District work.

The North Side District Rally was held on Tuesday evening, February 16, at the Humboldt Park Church.

Two very helpful addresses were given, one by Rev. C. E. Boyer, on "The Larger Vision," and one by Rev. Magill, Pastor Calvary Church, on "The Christian Crusader."

The West Side Conference and Rally was held on the afternoon and evening of Saturday, February 20, at the First Baptist Church, Austin. Supper was served at 6:30 p. m. by the Austin Young People.

The address of the evening was delivered by Prof. Shailey Mathews.

OUR COMING EVENTS.

The Big City Rally.

One thousand young people to be present.

"The Chicago Quartette" will sing.

Speakers.

Rev. Johnston Myers, D. D.

Rev. Geo. T. Webb, D. D.

Rev. W. A. Abernethy.

Every local Union should send a large delegation.

Get up smiling on the morning of March 25 and come smiling, in the evening, to the largest Rally of Baptist young people ever held in Chicago. Don't forget the place—Central Y. M. C. A., 153 La Salle street.

WEST SIDE DISTRICT B. Y. P. U.

On Saturday, Feb. 20, the District held its Annual February Conference. Many good and helpful ideas were brought out in the afternoon. In the evening Prof. Shailey Mathews gave an address on "New Opportunities in the Church." If we would follow out what he suggested the work on the West Side would boom.

The March Board Meeting will be on the 30th at the Berwyn Church.

The City Midwinter conference will be held at the Central Y. M. C. A. auditorium Thursday, March 25. Let us see if the West Side can

not have as many there as all the other Districts put together.

The Easter Sun-Rise Prayer Meeting will be held at the Tabernacle Church, corner of Monroe and Spaulding. Let us not forget to be there in full numbers.

The Work Committee services for March and April are as follows:

March 7—Berwyn.

March 14—Millard Ave.

March 21—Garfield Park.

March 28—Wheaton and Tabernacle.

April 4—Downers Grove.

April 18—Western Ave.

April 25—Clyde.

Saturday, June 19, the Annual Boat Ride to Michigan City.

THE BOAT RIDE.

Time—Saturday, June 19, 1909.

Place—Michigan City, Ind.

All Sunday-schools will kindly arrange not to have a picnic on June 19, so everybody can go to Michigan City with the crowd.

The North Side District will have a Social at the Belden Ave. Church Tuesday, March 9, and their next Board meeting March 16, at the First Swedish Church.

The next West Side Board meeting will be held Tuesday, March 30.

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FOR YOUR EYES

CHRISTIAN TEACHING AND THE USE OF WEALTH.

Dr. Josiah Strong, New York City, President of the American Institute of Social Science.

Wealth is one of the cardinal factors of modern civilization. It is more powerful today than ever before, not only because there is more of it but because, in this commercial age, it has more equivalents, commands more kinds of service. Its influence, like the pressure of the atmosphere, is exerted in all directions.

Never before in the history of the world were there so many striving after wealth. The struggle to live is one thing; the struggle to become rich is a very different thing. It goes without saying that struggle for a livelihood is consistent with the highest moral qualities; indeed, it has been one of the most important factors in the elevation and education of the race. But struggle for wealth has a very different effect on the character. When environment is unfriendly the nature is reluctant, men learn to co-operate in endeavor and to share in product. The poor are proverbially generous to one another. But with a favorable environment where nature is easily entreated, the individual is more nearly self-sufficient and therefore more easily becomes selfish. With the struggle for wealth come the blighting influences of covetousness, and, it may be, the insane folly of money-madness. With the acquisition of wealth come the perils of power and of luxury.

Poverty has been the great problem of the world's past; wealth is to be the greater problem of its future. Says Prince Kropotkin: "For the first time in the history of civilization, mankind has reached a point where the means of satisfying its needs are in excess of the needs themselves." The old civilizations faced a deficit; the new will face a surplus. A portion of that surplus will be reinvested to augment productive capital; but what of the balance? Is it to be used selfishly or altruistically? Is it to stimulate luxury or is it to be applied to the elevation of humanity? On the answer to that question hang the peace and progress of society.

The fact that multitudes remain in dire need notwithstanding the enormous increase of wealth thrusts the problem of distribution upon us with new and insistent urgency. Indeed, the question of wealth is the very crux of the social problem. If then Jesus is the savior of society, as well as the savior of the individual, if he is indeed the light of the world today, his

teachings must afford the solution of this problem of wealth.

1. What, then, were the Teachings of Jesus Concerning Wealth?

(1) Early in his public ministry he declared that he had come to preach the gospel to the poor, and said to his disciples: "Blessed be ye poor, for yours is the Kingdom of God"; and in the same connection he exclaimed, "Woe unto you that are rich! for ye have received your consolation."

(2) Are we then to understand by the above passage, as some have understood, that Jesus was opposed to all accumulation of wealth, that he condemned the rich because they were rich, and taught that no rich man could be a Christian? Are we to suppose that the Master requires of every follower a vow of poverty, and that he intended his church to be an order of mendicants?

The parable of the talents and that of the pounds represent servants as entrusted with their masters' property, which they are expected to administer with wisdom, diligence and fidelity. Those who increase their lords' capital by trading with it are approved and rewarded as "good and faithful servants." In the parable of the unjust steward Jesus speaks of faithfulness in the use of "the unrighteous mammon."

While in the other class of passages Jesus teaches unmistakably that wealth is a peril, he here represents it as a trust.

Moreover, we must not fail to note that among the accepted friends and followers of the Master were rich as well as poor. Zaccheus, the rich publican, was commended and it was declared that salvation was come to his house, though he gave only one-half of his goods to the poor.

That is, one conception of wealth ignores one class of Christ's teachings on the subject, while the other conception ignores the other class. They are, therefore, both mistaken, for the true interpretation will of course find perfect harmony between the two classes of Jesus' sayings and will lay the same emphasis on both.

Jesus requires of every disciple the absolute surrender of his substance, every farthing of it, for the uses of the Kingdom of God. All earthly goods are to be regarded henceforth not as the holder's property but only as his possessions—a trust to be administered according to the will of the owner.

We should not regard the condition of dis-
cipleship, which Jesus laid down for the rich

young ruler as anything exceptional.

That this requirement was intended to be universal in its application is evident from the declaration, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

The doctrine of tithes is a sorry substitute for the teaching of Jesus.

One who talks about the "Lord's tenth" no doubt thinks about "his own nine-tenths." The question is not what proportion belongs to God and what proportion belongs to me; administer all so that every dollar of capital and income shall best promote his Kingdom in the world? What proportion of the capital entrusted to me will best serve humanity by being kept in productive business? What proportion of capital or income will better serve humanity by being withdrawn from productive industry and applied directly to various philanthropies? And what proportion will serve God and man still better by being applied to myself and family to fit us for the largest and best possible service? No smallest fraction is to be spent in mere self-indulgence. Every penny so applied is embezzled.

Our relations to wealth are in no sense peculiar. Riches, time, powers of mind and body, all fall into the same category. Life, with all that it includes, is a sacred trust, which must be consciously and unreservedly surrendered to God, to be used not for personal ends, but for the advancement of his Kingdom in the world. He who thus loses his life shall indeed find it.

Christian practice by no means conforms to the teachings of Jesus concerning wealth; nor is this to be wondered at when we consider that the pulpit generally fails to inculcate those teachings.

The Master said, "Lay not up for yourselves treasures upon earth." But this is precisely what the great majority of professed Christians are doing, or struggling to do; and they are doing it unrebuked by the church.

Professing Christians generally act exactly as if their possessions were their property; they speak of their substance as if it were their own; and when they contribute to some benevolent work, they call it a gift. They do not administer this trust from God as they would administer the trust of a client.

This leads us to consider some of the results which might reasonably be expected if the churches really accepted, practiced and inculcated the teachings of Jesus concerning wealth.

It would vastly increase the benefactions of

the churches and multiply many fold their activities, now hampered for lack of funds.
(From articles in Bible Student and Teacher.)

To be concluded next month.)

PRESIDENT ROOSEVELT ON FOREIGN MISSIONS.

In a recent address before the African diamond jubilee mass meeting, as reported in the New York Tribune, President Roosevelt referred to Foreign Missions in words that compare well with the testimony of Mr. Bryan, former President McKinley and President-elect Taft:

"Now, in speaking tonight I wish to lay stress upon the missionary side of the general work in the foreign lands. America has for over a century done its share of missionary work. We who stay at home should as a matter of duty give cordial support to those who in a spirit of devotion to all that is highest in human nature spend the best part of their lives in trying to carry civilization and Christianity into lands which have hitherto known little or nothing of either. The work is vast, and it is done under many and widely varied conditions. Personally I have always been particularly interested, for instance, in the extraordinary work done by the American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia—a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among the Mohammedans; and this although the Mohammedans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow citizens who are Christians in showing those qualities which it should be the pride of every creed to develop; and the present movement to introduce far-reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems, educated at the American schools and colleges, are especially fitted to take part.

"Bishop Hartzell's work has been done in Africa, the continent in which of all others there has been the most need for Christian work, and in which that work shows signs of reaching its widest development. It has been indeed a Dark Continent, and some of the white men who have gone thither have by their acts deepened the gloom. Let us as a race be thankful that so many other men have gone thither to strive for the uplift of the people, to strive for the betterment of conditions."

CHICAGO TEMPERANCE NEWS.

Grace E. Levin, Editor.

Y. P. C. T. U. Headquarters, 1104 The Temple.
Chicago.

Foreign News.

"Some idea of the extent of drunkenness among women in England may be gained from the fact that it has been found necessary to enact a law punishing drunken mothers for killing their infants by overlying. The London correspondent of the Journal of the American Medical Association (Nov., 1908) says that at present about 1,600 children are killed yearly in England in this manner."—The Scientific Temperance Federation, Press Circular No. 7.

"Three years ago (in 1905) Dr. Delbruck, of Bremen, published the result of a circular of inquiry sent to the insane asylums in German-speaking countries which showed that in thirty institutions the patients received no alcoholic drinks. Since then the movement has been spreading and there is now a larger number of the insane asylums in which alcohol is not only withheld from the patients but is entirely removed from the institution."—Holitscher's Press Circular, Nov., 1908. The Scientific Temperance Federation, Press Circular No. 7.

"According to advices from Canada, the liquorites have lately been working the same trick at Owen Sound. Thus a local paper, The Sun, says: Positive information has been secured by The Sun during the past few days of a special organization of men whose diabolical purpose is to put drunk men on the streets of Owen Sound between now and January 4, with the idea of making the citizens sick of local option. Their boast among their friends is that they will put more drunks on the streets between now and voting day than ever appeared during a similar period under license."—The American Issue, February 6, 1909.

SOME INTERESTING FACTS.

Fred D. L. Squires.

In a debate between Mr. Wm. A. Brubaker, Chairman Prohibition Central Committee, and Nicholas Michels, Chairman of the Political Action Committee of the United Societies, a short time ago, on the subject, "Resolved, that the licensed saloon is a financial necessity to the City of Chicago," Mr. Brubaker presented the

following reasons on the negative side of this question.

1st. Experience of cities that have gone from license to no-license demonstrates that from 50% to 75% of the cost of maintaining the police department and the courts is due to drink. Estimating the saving at 20% of the present cost, would mean a reduction in Chicago of over \$1,000,000, as the cost of the police department alone is over \$5,000,000.

2nd. Reducing the salary of Mayor and heads of departments, cutting out unnecessary employes in the City Hall and making every man do "a fair day's work for a fair day's pay," and eliminating all graft such as the McGovern contract, would save to the tax payers of Chicago annually not less than \$2,000,000 more. It is estimated by the Municipal Reform Bureau of New York that that city is losing \$20,000,000 annually for incompetence and laziness of employes.

3rd. The Chicago Water Works represents an investment of \$42,000,000. If this were in the hands of a private company, it would be so

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managed as to yield a net profit of at least 3%. On the contrary the water department has lost over \$1,100,000 to the tax payers of the City of Chicago since 1899. It can be made to pay an annual profit of \$1,250,000 under efficient management.

4th. Under the present revenue laws of Illinois, the capital stock of all purely mercantile and manufacturing companies is exempt from taxation. This law is so manifestly unjust, that it has recently been declared unconstitutional by the Supreme Court. If the capital stock of these and all other incorporated companies would be honestly assessed the increased revenue to the City of Chicago would be not less than \$2,000,000.

5th. Mr. Brubaker stated that he had been investigating personal property assessments. From the list received from the assessors, he noticed that only three persons besides himself on his block were assessed on personal property. If this same condition obtains throughout the city, it means a loss of \$2,500,000 to the city treasury.

THE CHICAGO LAW AND ORDER LEAGUE.

Arthur Burrage Farwell.

The Supreme Court refuses mandamus to compel Mayor Busse to enforce the Sunday closing law of the state, but says that the law is in force in Chicago, in the following words: "The answer filed by former Mayor Dunne, as set out in appellee's brief, avers that said section 259 of the state law is not in force in the city of Chicago. If this averment were true, it would, of necessity, dispose of the case. But it is not true. That section is the law in Chicago precisely as it is the law in all other parts of the state. The mayor of a city is charged with the execution of all laws and ordinances in force therein. (Hurd's Stat. 1908, chap. 24, sec. 23, p. 311.)

The following bill, with suitable penalties attached, is before the state legislature; urge your senator and representatives to vote for this bill:

SECTION 1. No license to keep a dram-shop shall be issued at any time hereafter for a period any part of which is subsequent to April 30, 1910, for any place within two hundred and fifty (250) feet, measured in a straight line from the nearest entrance to the dram-shop, of

(a) A church edifice, used exclusively for church purposes, or the grounds or enclosure thereof;

(b) A school-house, or the grounds or enclosure thereof;

(c) A hospital building, a training school for nurses, an orphan asylum, or a home for old people, or the grounds or enclosure thereof.

SECTION 2. No license to keep a dram-shop shall be hereafter issued to a corporation.

YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

Mary F. Balcomb, General Secretary.

During the month of January, thirty-two additional young people added their names to the list of those contributing to the temperance work of the Y. P. C. T. U. During February there have been fifty-two added.

The young people of Chicago little realize the tremendous power which is within their grasp.

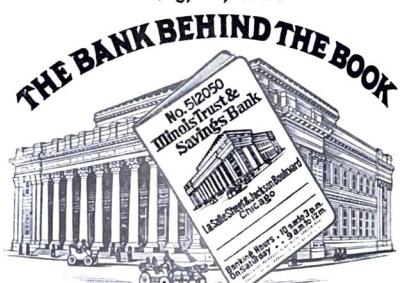
There are about 30,000 identified with Christian Young People's organizations. If only one out of three gave the small sum of 10c a month this would mean \$1,000 a month poured into the fight against the saloon. If one out of three gave one hour a week of time to this cause, this would be the equivalent of keeping 150 workers constantly in the field.

Let us awake and reach up to our possibilities!

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MISCELLANEOUS

WOMEN'S CHRISTIAN TEMPERANCE UNION

Mrs. Emily M. Hill, President.

Cook County W. C. T. U. will hold fourteen institutes during the next three months, in different parts of the county.

The annual spring institute continuing through three days and evenings, under the direction of the county president, will be held in the Moody Church, April 27, 28, 29. The program each day will be full of interest, and noted people in different lines of temperance work will take part. The first evening, April 27, Hon. Clinton N. Howard of Rochester, New York, will give his celebrated lecture "A Ride on the Water Wagon." Come and take a ride with him. April 28, A great gospel temperance meeting with Dr. A. C. Dixon, pastor Moody Church. April 29, A great medical temperance night. Dr. J. N. Kellogg of Battle Creek Sanitarium, will lecture, using a stereopticon. Everybody reserve these dates and attend.

Mrs. Mary Harris Armour will speak in the Englewood Christian Church, Friday evening, March 19.

Available for Sunday night services, Sunday-schools, and Young People's meetings.

25

Miss Harriett Zoll, general secretary of Cook County Loyal Temperance Legion.

Besides addresses suitable for church, Miss Zoll gives a temperance talk for boys, entitled "Automobiles." Also a lesson from two large pictures, "The Drunkard's Home," and "The Total Abstainer's Home." These pictures can be seen plainly across a church and are used with striking effect at Sunday-schools.

A Wenona, Ill., paper contained this notice: "Miss Zoll of Chicago, addressed a union temperance meeting here which proved to be one of unusual interest. Miss Zoll is a very unique speaker, altogether out of the ordinary. She made a fine impression upon our people and will be welcomed at Wenona at any time.

Address all inquiry to Miss Harriett Zoll, 319 West Fifty-ninth pl ce. Phone Normal 3665.

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March 29—	Salvation	I. 16, 17
March 30—	Satisfaction	V. 1-5
March 31—	Anctification	VIII. 9-14
April 1—	Security	VIII. 31-34
April 2—	Service	XII. 1, 2



MISCELLANEOUS
THE AMERICAN HEROES.

Probably no anniversary has ever been so widely celebrated in so many parts of the world and with so much genuine admiration, affection, and gratitude as the one hundredth anniversary of the birth of Mr. Lincoln. Never before has any man within so short a time been placed by the suffrages of the civilized world among the world's heroic figures. It is one of the miracles of modern biography—and biography is full of miracles—that this frontier boy should have climbed from the log cabin, with one side open to the wind and storms of winter, not to the Presidency, but to the supreme place of honor where stand the figures of those whom the whole world has consecrated as its ideal men. In this country there have now been four memorable celebrations—those of Poe, Lincoln, Darwin, and Mendelssohn; there are still to follow those of Chopin, Tennyson, Holmes, and Gladstone. If Dr. Jowett was right in saying that the best material for ethical teaching is biography, the English-speaking world is to spend the whole year at school learning one after another the lessons of these great careers. Its thought is to be directed, month after

month, to a group of men none of whom was connected with the business of the world nor with its practical affairs. It is true, Lincoln and Gladstone were statesmen, deeply immersed in public matters, shaping great policies, defining great issues; but it is safe to say that they are thought of chiefly today as great personalities. That is to say, the world's interest in them is due very largely to the spirit and aims of the men, and their deeds are significant chiefly as they express their altruistic ends and spiritual ideals. In an age in which commercial activities press so strongly on the attention of men and women, and practical interests engross so much of the thought and energy of the generation, the reappearance of these great figures, standing out against the background of history, is immensely significant and stimulating; and the fact that the world cares for them, that it stops to honor them, that it re-reads with avidity the story of their careers, and that, for the time being, no living man stands on a par with them in public interest, shows that the world still selects its heroes from among the ranks of the idealists, and that at heart the things it cares for most are not the things that perish, but the things that belong to the spirit.

**THE
GOSPEL
ACCORDING
TO
PAUL**

To The Romans	March 20
To The Corinthians (1)	March 27
To The Corinthians (11)	April 3
To The Galatians	April 10
To The Ephesians	April 17
To The Philippians	April 24

BY

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5 o'clock—Christian Service Hour

6 o'clock—Luncheon

6:30 o'clock—Praise Hour

7 o'clock—Sunday School Hour

8 o'clock—Bible Hour

9 o'clock—Prayer Hour

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A goodby kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day;
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair
In the years that have flown away.

Tis a little thing to say, "You are kind;
I love you, my dear," each night;
But it sends a thrill through the heart, I
find—

For Love is tender and Love is blind—
As we climb life's rugged height.

Novel Scenes in the Panama Belt

Mrs. Congressman Loud of Michigan, who was with the Taft party on their recent Panama trip, gives an interesting description of many features of life in the Isthmus. She remarks, "There is none of the jungle effect in Panama which strikes one in the Philippines, and this adds a distinct charm to those who love Nature and study her most beautiful aspects.

"But the human side of the canal zone is what appeals to the visitors most of all. There are 40,000 employees of the United States living within the tiny strip overshadowed by the stars and stripes, and their various individualities give one a study not often enjoyed on this side of the water. Of this total, 15,000 of the canal laborers are from the West Indies, and it is the most entertaining pursuit to look into their claims for distinction. Nothing so insults a native of the Barbadoes as to be mistaken for a Jamaican. The Jamaican looks with scorn on the natives of the lesser islands, and so it goes. First families count, even among the blacks. For instance, the pride and distinction of the Martinique Negro is quite impressive. I have never seen more queenly carriage than the women of Martinique show, and their dignity is something which would overpower the most presumptuous. Their daintiness certainly proclaims their long association with the Gallic race. A Martinique Negress over the washtub will look like a society belle gotten up for a tea. She wears long-trained gowns of brilliant cotton, always spotless, and when engaged in the most menial toil her train will be gracefully looped at one side, and then let down and allowed to sweep at every possible moment. I have seen these Negresses at church on Sunday, when their skirts were be-ruffled and bestarched to the highest point. The Parisian belle is not more dainty about her lingerie than these day laborers from Martinique. Of course, all kinds of stories about the Empress Josephine, who was a native of Martinique, immediately pop into one's head, and I saw several women who bore a wonderfully close resemblance to the beautiful empress of the French.



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